A LOOKING-GLASS FOR Religious Princes: OR, THE CHARACTER AND WORK of JOSIAH, Delivered in a SERMON UPON 2 KINGS XXIII. XXV.

The Substance whereof was Preached *April* 5. 1691. at *Persbore* in *Worcester-shire*.

Wherein They may see,

That those Princes are only Eminent in the Sight of God, who are truly Religious, and turn to the Lord with all their Heart.

That there is more required of such Princes, than their own Private Assent and Consent to the True Religion.

That Religious Princes cannot be capable of a greater Honour in this World, than to be the Instruments of a Godly Reformation among their Subjects.

And, That the Word of God alone is the Rule, to which both they and their People must attend in all Matters relating to Religion

By *RICHARD GLAZIDGE*, M. A. and late Rector of *Pershore* in the County of *Worcester*.

LONDON,

Printed for the Author, and are to be sold by *William Marshall* at the *Bible* in *Newgate-street*, 1691.

A

LOOKING-GLASS

FOR

Religious Princes:

OR, THE

CHARACTER

AND

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Delivered in a

SERMON

UPON

2 KINGS XXIII. XXV.

The Substance whereof was Preached April 5. 1691.

at Poshaw in Hertfordshire.

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A LOOKING GLASS FOR Religious Princes, &c.

2 KINGS XXIII. 25.

And like unto him was there no King before him, that turned to the Lord with all his Heart, and with all his Soul, and with all his Might, according to all the Law of Moses, neither after him arose there any like him.

OF all the Publick Blessings that Almighty God is pleased to bestow upon Nations as Nations, or Bodies Politick, there cannot be conceived a greater than good and wholsome Laws, Agreed upon and Enacted for the benefit and Emolument of the whole Society, and godly and upright Governours to put those Laws in Execution. For, as it is natural for men to enter into Society, Man not being *Animal monasticum, sed politicum*, a Monkish but sociable Creature; so it is necessary to Agree upon Laws for the preservation of it. And forasmuch as the main design of all Laws and Government should be *Gloria Dei, & salus Populi*, the Glory of God, and the Weal and Safety of the State; those Laws are ever best

beſt which have the directeſt tendency to thoſe Ends: but ſeeing alſo that the beſt Laws are uſeleſs, and inſufficient for the attaining of thoſe Ends, unleſs executed according to the true intent and meaning of them, and this cannot be done but by Governours intruſted with the Adminiſtration thereof; and becauſe it often happens that the Adminiſtration of Affairs falls into ill hands, who offend either through Remiſsneſs, Rigour, or Arbitrarineſs; and thereby Enervate or Debauch the People; or to Oppreſs them by Illegal Exactions, that like the *Princes of Iſrael, they pluck their skin from off them, and their fleſh from off their bones*: It is therefore a ſingular Inſtance of a benign Providence to a People, when a skillful and religious Pilot is placed at the Rudder of the Government, who will take care for the Enacting and Executing of good Laws, always obſerving a due diſtance between the two Extreams, Softneſs and Tyranny, into one of which moſt Princes both of later and former days have fall'n. It is the happineſs of *England*, could ſhe ſee her happineſs, that ſhe is delivered from *One* who trampled upon all Laws, and by vertue of an Omnipotent Diſpenſing Power did what he liſted, and have *moſt Excellent Prince* placed at the Stern, whoſe Head the Lord cover in the day of Battel, and appoint unto him Salvation for Walls and Bulwarks. Under his Conduct the Ship of the Commonwealth is likely to ſail ſecurely, even among Rocks and Shelves: ſuch Princes are the Favourites of Heaven, God will take them and make them as Signets, and put them as choice Shafts in the Quiver of his ſpecial Providence. In their day the Government ſhall triumph, it ſhall bid defiance to Treachery at Home, and Oppoſition from Abroad, for the Lord of Hoſts is with them, the God of *Jacob* is their Refuge.

Mic. 3. 1, 2.

When the Government is Adminiſtred by a Pious, Prudent and upright Prince, who hath nothing equal in his Proſpect to the Honour of God, and the Common Welfare; there the People are out of danger of Oppreſſion and Invaſion, and ſhall *dwell ſafely, every man under his Vine, and under*

der his Fig-tree, as *Judah* and *Israel* did in the days of *Solomon*. Now of those two, the Honour of God, and the Common Welfare, the preference must be always given to the first; because *this is the first and great Commandment, Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind.* The Precept reaches Princes as well as People, and it should be the chief care of Governours to observe it: For tho' they are sometimes called *Gods* in Scripture, yet they are but earthly ones, and *by way of Similitude*, as *Agapetus* told *Justinian*, and therefore should ever remember themselves to be the Subjects of the *Most High*. There is all the reason in the World that Gods Honour should be first regarded by Princes in their Dominions, because *the Most High ruleth in the Kingdom of men; and appointeth over it whomsoever he will*; for *he changeth the times and the seasons, he removeth Kings, and setteth up Kings:* and because the Happiness of a Nation depends upon its relation to the King of Kings.

1 Kings 4. 25.

Mat. 22.37,38. Deut. 6. 5.

אֱלֹהִים

κατ' ἐξοχὴν.

Dan. 4. 17. & 5. 21. 2. 21.

It is the observation of Wise and Experienc'd *Solomon*, that *Righteousness exalteth a Nation, but sin is a reproach to any people.* I shall not here enquire whether צְדָקָה, *Righteousness*, is to be restrained to Moral Justice, or to be taken in a more comprehensive sense for Religion and Vertue in general. Experience can atteſt, that Piety and Morality have a Mighty Influence upon the Prosperity of a Nation, and that Vice and Wickedness have been always fatal in their Consequences to it.

Prov. 14 34.

Religion is the best Cement of Society, and binds men in the strictest obligations to be Just, and True, and Honest to one another: For where Religion is truly embraced, it has its Tye upon the Conscience,

and that by a powerful Energy checks and commands the whole Man: for Conſcience, I mean, the enlightened and ſanctified Conſcience, will be always doing its office, in Accuſing or Excuſing; and he that hath ſuch a Monitor, muſt be prodigiouſly inadvertent, if he do not perceive its Motions, and attend to them.

On the other hand, where Vice is grown predominant, and become the Epidemical diſtemper of a People, there the Bond of Conſcience is diſſolv'd, becauſe their Union with God is broken. And when that Bond is diſſolv'd, the People are under no Tye, but that of Humane Laws; and how weak Humane Laws are of themſelves to make a Nation truly happy, is ſadly apparent, from the many woful diſtreſſes the Nations are under at this day, by reaſon of their Apoſtacy from God.

'Tis natural for men to lay the blame of all their Miſeries upon miſtaken Cauſes, and to make thoſe Perſons and Things the Authors of their Calamities, which really are not. Thus wicked *Ahab* charged the Prophet *Elijah* with being the cauſe of the ſore Famine in *Samaria, when the Heaven was ſhut up three years and ſix months*, ſaying, *Art thou he that troubleth Iſrael?* Thus the innocent Apoſtles were accuſed for being Diſturbers of the Publick Peace, and *Turners of the World upſide down.* *Paul* was impleaded by *Tertullus* for a *peſtilent fellow*, and *a mover of Sedition.* And the Primitive Chriſtians were traduced by the Heathen Perſecutors, as the *Peſts and Enemies of Mankind*, and that they and their Doctrine procured all the Evils that ſo frequently befell the *Roman* Empire. Hence aroſe that general outcry againſt the Chriſtians in thoſe days, when any misfortune happened, *Chriſtianos ad Leones*, Away with the Chriſtians to the Lions. For 'twas the Common Objection upon every occaſion,

Luke 4. 25. 1 Kings 18. 17.

Acts 17. 6. Ch. 24. 5.

Tertul. Apol. c. 37. p. 30.

Cypr. Ep. ad Demetr. p. 197. Arnob. adv. gen. l. 1. p. 1.

on, that *they were the Authors of all publick Calamities.*

But as then they who were *born after the Flesh perſecuted* them who were *born after the Spirit*, even ſo it has been of *late* among us, and would ('tis to be fear'd) be ſo *now*, had ſome Men the Power they formerly had. Do not they object the diſtreſſes of the preſent Age, to the Pious and Sober People of the Nation, as if they were the Procurers of their Misfortunes, and the Troublers of their *Iſrael?* How often do we hear it urg'd, That *Diſſenters* are worſe than *Papiſts?* that 'twill never be well in *England* ſo long as the *Act of Indulgence* ſtands? and that *Liberty of Conſcience* is *Omnium malorum Fons*, the Fountain of all Miſchiefs?

But alas, poor Envious and miſtaken Wretches! *Whom do they reproach and blaſpheme? and againſt whom do they exalt their voice, and lift up their eyes on high? even againſt the Holy One of Iſrael.* In compaſſion to their Souls, I could wiſh they knew what ſpirit they were of, and were convinced how contrary a Perſecuting Temper is to the Example and Precepts of our Saviour and his Apoſtles, and to the whole Genius, Scope and Deſign of the Goſpel. Let them read the Scripture, and ſhew me where Perſecution is taught in Terms or Conſequence, and I will believe it then to be lawful to Plunder and Impriſon my Neighbour, yea, to execute the Writ *de Hæretico comburendo.* But till it be proved from Scripture, that I may lawfully perſecute my Neighbour purely for Religion, and becauſe he judges of Spiritual things otherwiſe than I do; I will always believe a Perſecuting Spirit to be Antichriſtian, and as oppoſite to the Goſpel as Darkneſs is to Light, and Papal Cruelty to Apoſtolical Meekneſs.

Ha. 37. 23.

To correct theſe Mens Miſtakes, is to ſhew them the true Cauſe of all their Troubles, by reſolving them into their proper Originals, their Sins and Apoſtacies from God. Thus *Elijah* told *Ahab, I have not troubled Iſrael,* 1 Kings 18. 18.

but thou and thy Fathers House, in that ye have forsaken the Commandments of the Lord, and thou hast followed Baalim. And the ancient Apologists, *Tertullian, Cyprian, Arnobius,* and others, took this as the most successful course to stop the slanderous mouths of their Adversaries. The Heathen charg'd the Christians with their publick Misfortunes; the Christians cleared themselves from those Aspersions, and shew'd their Adversaries how to resolve their Evils into their true Causes, such as Idolatry, Debauchery, and Ingratitude, the crimes not only of the ancient *Pagans,* but of too many Modern Professors of Christianity.

But some will ask perhaps, Is it not a contradiction to say, *Christian Idolaters?* I answer, No, because there are a great many such in the World. The *Papists* are gross Idolaters, for to worship God *by, in,* or *thrô* any Image or Similitude of Saint or Angel, as they do, is gross Idolatry. A late Popish Author endeavours to excuse this practice; * *All the Veneration,* says he, *that the Papist expresses before Images, whether by kneeling, praying, lifting up the eyes, burning Candles, Incense,* &c. *'tis not at all done for the Image, but is wholly reserv'd to the thing represented, which he intends to honour by these actions.* But this will not do, unless he could perswade us, the Religious use of Images were enjoyned in the Second Commandment, and all his superstitious Customs allow'd by it; which will never be, so long as we have our Bibles, and see all Image-worship expresly forbidden therein.

* A Papist misrepr. and Represented. p. 2.

There is also another sort of Idolaters, who are more refined than the bigotted *Romanists,* and yet are no less guilty in the sight of God than they. Now the Idolatry of these men consists in 'Performing that unto 'the True God, which hath a Similitue, Show and Re-'semblance of his Service, but is not so indeed; because 'he (*a*) requireth it not at our hands, and therefore is but

(*a*) Deut. 12. 32

'a

'a (b) *Will-worſhip*, or voluntary Religion, a thing de-
'viſed and done (c) *according to our own underſtanding*.
See *Ainſworth*'s Arrow againſt Idolatry, *c.* 1. *p.* 3, 4.

(b) Col. 2. 23.
(c) Hoſ. 13. 2.

It were well, if the Church of *England* could clear her ſelf of this kind of Idolatry; ſhe knows the Diſſenters charge has been often drawn up againſt her, and proved by a Cloud of Witneſſes. And if ſhe can make no better defence than hitherto ſhe hath made, it will be both her Wiſdom and Honour to acknowledge her Guilt, and return unto God by Repentance and Reformation.

'The ſecond Commandment, ſaith the (d) excellent
'*Ainſworth*, (e) bindeth to the true worſhip of the true
'God, which is only (f) as himſelf commandeth, and
'by the Means, Rites and Services that he ordaineth;
'and it forbiddeth

(d) *Arrow againſt Idol.* c. 1. p. 4, 5. Joh. 4. 20.—24.
(e) Deu. 12. 32. & 4. 1, 2, 5, 6, &c.
(f) Pſal. 119. 113. Iſa. 29. 13. Col 2. 23. & 22.

1. 'All Inventions of our own to worſhip God by,
'voluntary Religion, Opinions and Doctrines of men.

2. 'All Imitations of (g) Heathens or Antichriſti-
'ans in their God-ſervices, to do the like unto the
'Lord our God.

(g) Lev. 18. 2, 3. Deut. 12. 30. 31. Rev. 17. 2.

3. 'All Imitation or Counterfeiting (h) of Gods
'own Ordinances and Inſtitutions, as to make Temples
'like his Temple, Feaſts like his Feaſts, Altars like his,
'Miniſters like his, which was the Sin of *Iſrael*.

(h) 1 Kings 12. 28. 32. Amos 4. 4, 5. & 5. 21. 22, 23. Hoſ. 8. 14.

4. 'All neglect of Gods Services, or of the Means
'and Inſtruments by him ordained; all irreligious pro-
'faneneſs or hypocriſie; together with all communion
'with ſuch kind of Idolatry, all cauſes, occaſions, and
'provocation thereunto.

Now when a Nation is overrun with Idolatry and other ſorts of Wickedneſs, to the great Diſhonour of God, and ſcandal of good Men; it is the Buſineſs of Religious Princes to endeavour to retrieve the Honour of God, and ſatisfie pious Minds, by a general Suppreſſion of Idolatry and Vice, becauſe as they reign-

by

by him, ſo they ſhould reign *for him* too. God puts the Crown upon their Heads, and Scepter into their Hands, for other purpoſes, than to ſuffer (*i*) *Jeroboams Calves*, *Omri's Statutes*, and *the Works of the Houſe of Ahab*. He exalts them to Soveraign Dignity for more excellent Ends: They ſhould always have his Glory in their Eye, and poſtpone all other Ends to that. Herein we have an Example of a King the moſt illuſtrious Scripture Hiſtory affords, and who hath left a Copy of Extraordinary Zeal for God to all ſucceeding Kings to write after, 'tis *Joſiah* King of *Judah*.

(*f*) 1 Kings 12 28. Micah 6. 16.

And like unto him was there no King before him, that turn'd to the Lord with all his heart, &c.

The Text contains the Character and Commendation of *Joſiah*, with the Work and Duty of his Day, and in him preſents us with a Looking-Glaſs for Chriſtian Princes: Or 'tis a compleat Idea, and exact Deſcription of a truly Religious King, *He turned to the Lord with all his heart*.

When *Joſiah* came to the Crown, he found the Kingdom univerſally polluted with Idolatry, both Prieſts and People were infected, and every Age and Sex (a Remnant excepted) had corrupted their ways: His Great Grandfather *Hezekiah* was a very good King, and had deſtroyed all publick Idolatry in the Land; * *He removed the high places, and brake the Images, and cut down the Groves, and brake in pieces the brazen Serpent that Moſes had made*: (becauſe it was abuſed to Idolatry,) *for unto thoſe days the Children of Iſrael burnt Incenſe to it. He truſted in the Lord God of Iſrael, ſo that after him was none like him, among all the Kings of Judah, nor any that were before him*: But in the Reigns of his Grandfather *Manaſſeh*, and Father *Amon*, whoſe Hiſtory is ſet down 2 *Kings* 21. and 2 *Chron.* 33. Idolatry increaſed like *Hydra*'s heads, and the worſhip of *Baalim*, or Idols of the Sun, prevailed over the Worſhip

* 2 Kings 18. 4, 5.

ſhip of the True God. For (i) *Manaſſeh built up again the High Places which his Father Hezekiah had deſtroyed, and he reared up Altars for Baal, and made a Grove, as did Ahab, and worſhipped all the Hoſt of Heaven, and ſerved them.* And if we look into the (k) ſhort Reign of his Son *Amon*, we ſhall find he was no better than his Father, but ſucceeded him in his Throne and Impieties together: For (l) *he did that which was evil in the ſight of the Lord, as his Father Manaſſeh did.*

(i) 2 King. 21. 3.

(k) *Regnavit Annis* 2.

(l) 2 Kings 21. 20.

'Tis true, *Manaſſeh*, as wicked a King as he had been, after his Repentance (n) did pretty conſiderably toward a Reformation; (o) *Nevertheleſs the People did ſacrifice ſtill in the High Places.* But in *Amons* time the Reformation was utterly quaſht, till the Reign of *Joſiah*, in whoſe time it was carried on with wonderfull zeal and ſucceſs. For *like unto him was there no King before him, neither after him aroſe any like him.*

(n) 2 Chron. 33. 12,—16. 6. v. 17.

(o) 2 Chron. 29. 3.

But how can this be, when the ſame Character is given of *Hezekiah*? For 'tis ſaid 2 *Kings* 18. 5. *After him was none like him, among all the Kings of Judah, nor any that were before him.*

For reſolution of this Queſtion, ſeveral things may be offered in Anſwer.

Firſt, It muſt be underſtood with Exception of *Hezekiah*, becauſe this Commendation is likewiſe given to him. 1.

Secondly, The Phraſe denotes them both to have been eminently Religious. 2.

Thirdly, They had their particular Excellencies, wherein they both outſtript. *Hezekiah* ſhew'd his zeal for the true Religion at his very Acceſſion to the Throne: (p) *In the firſt year of his Reign, in the firſt Month, he opened the doors of the houſe of the Lord, and repaired them.* For his Father *Ahaz* being diſtreſſed by *Tiglath-Pileſer* King of *Aſſyria*, *ſacrificed to the Gods of Damaſcus*, in expectation of help from them, and *ſhut* 3.

(p) 2 Chron. 29. 3.

up

up the doors of the Temple, 2 Chron. 28. 22, 23, 24. *Josiah* being a Minor of eight years old when he came to the Crown, had no sooner attained to the sixteenth year of his age, most commonly the time of Sport and Dalliance to many other Princes; but while he was yet (thus) *young*, he began to seek after the God of *David* his Father.

4. Fourthly, The Expression is Hyperbolical, and qualified thus, they *scarcely have been*, or *shall be* parallel'd.

Vix ejus par, &c.

5. Fifthly, Their Zeal was equally fervent in restoring the pure Worship of God; but *Josiah*'s Reformation was more extensive than *Hezekiah*'s; for *Josiah* reformed (q) *not in the Kingdom of Judah only, but in Israel too.* When therefore we read that *Hezekiah* threw down the High places, and the Altars, not only out of all (r) *Judah* and *Benjamin*, but in *Ephraim* also and *Manasseh*, which two Tribes were part of the Kingdom of *Israel*: It is to be understood with restriction to that (s) part of those Tribes, which was subject to the Kings of *Judah*, either by Conquest, or a voluntary submission by reason of the present troubles of that Kingdom. But *Josiah*'s Reformation extended *to the Altar at* (t) *Bethel, and all the* (u) *houses also of the high Places that were in the Cities of Samaria, which the Kings of Israel made to provoke the Lord to anger.*

(q) *Non in suo solum, sed etiam in alieno regno.* Sanctius sup.

(r) 2 Chr. 31. 1

(s) *Jun. sup. loc.* Grot. ibid.

(t) 2 Reg. 23. 15.

(u) v. 19.

6. Sixthly, There are two things peculiar in *Josiah*'s Case, in regard of which the precedency may well be given him.

First, He was propheſied of above (w) *three hundred years*, before he was born, and mention'd expressly by name, יֹאשִׁיָּהוּ, *Josiah*; and which is very remarkable, it was presently after *Jeroboam* had devised his Calf worship in *Dan* and *Bethel*; for as he *stood by his new Altar in Bethel to burn Incense, behold there came*

(w) *Post annos circiter trecentos*, Jun. sup. 1 Reg. 13. 2.

a

a man of God out of Judah, by the Word of the Lord, and cry'd againſt the Altar in the Word of the Lord, and ſaid, O Altar, Altar, thus ſaith the Lord; Behold (x) [*a Child*] *ſhall be born unto the houſe of David, Joſiah by Name, and upon thee ſhall he offer the Prieſts of the High Places, that burn Incenſe upon thee, and mens bones ſhall be burnt upon thee*, 1 Kings 13. 1, 2. Where Obſerve, that God's jealouſie of his own Honour, and Love to his own Worſhip is ſuch, that he cannot endure to be rival'd by Man; but immediately proteſts againſt Falſe Worſhip and Falſe Worſhippers by his Servants; and thô he bears with them both for a Seaſon, yet there is a Time, ſecret to us, but fixt in God's Eternal Decree, wherein both ſhall be deſtroyed. Thus he dealt with *Jeroboam*'s Altar, and the Prieſts of the High Places, and the like dealing may all others dread, who are involved in the like guilt.

(x) Heb *Son.*

To ballance this Inſtance, 'tis urg'd, *Iſaiah* Propheſied of *Cyrus* (an Heathen Monarch) by Name, long before his Nativity; for according to *Junius*, from the time of the Prophecy, to the fulfilling of it, were 170 Years, or after *Grotius* 210, and therefore the Prediction of *Joſiah* is not ſingular.

I Anſwer, their Caſe was very different; *Cyrus* was foretold, as a Paſſive Inſtrument, to bring about the deſign of God's Providence in the Reſtauration of the *Jews* from their Babyloniſh Captivity, and giving them Liberty to Re-ediſie the Temple. *Joſiah*, as an Active Inſtrument, to accompliſh God's Pleaſure in the Extirpation of Idolatry in *Judah* and *Iſrael*. *Cyrus* did the Will of God, but 'twas without any ſincere Affection to, or Religious Knowledge of God; for God ſays twice to him, *Thou haſt not known me.* *Joſiah* perform'd the Will of God, in Faith, Love and Obedience to him; *He turned to the Lord with all his heart, and with all his ſoul, and with all his might.*

Iſa. 45. 4, 5

Secondly, Another thing extraordinary in *Josiah* was his most exact Conformity to the Divine Law, in purging his Kingdom of Idolatry. *Hezekiah wrought that which was good, and right, and truth before the Lord his God; and in every work that he began in the service of the house of God, and in the Law, and in the Commandments, to seek his God, he did it with all his heart.* This is an ample Character, but *Josiah*'s is somewhat fuller, *For he turned to the Lord, with all his heart, and with all his soul, and with all his might, according to all the Law of Moses.* His Conversion was Universal, *for he did all according to all the Law of Moses.* His Father and his Grandfather turn'd from the Lord and his Law; but he made the Law of God his Counsellor; *He sought to the God of David his Father, and declined neither to the right hand, nor the left*, 2 *Chron.* 34. 2, 3. He Consulted not with a Carnal Priesthood, and a sensual *Sanhedrim*; but he sent to *Huldah* the Propheteſs for Direction.

2 Chron. 31. 20, 21.

Many Princes will Reform a Little, as *Asa*, *Jehoshaphat*, *Joash*, *Amaziah*, who were good Kings, so far as they did Reform; but the Blot that is upon their Names, is, the High Places were not taken away, 1 *Kings* 15. 14. & 22. 43. 2 *Kings* 12. 3. & 14. 4. Now *Josiah* pull'd down these High Places, he left not one of them remaining. Indeed, notwithstanding all he did or could do; Idolatry was so riveted in many of the Princes, Priests and People, that *Baal had a remnant among them*, for he had his *Chemarims*, his profess'd Priests, and he had others too, who pretended to be Priests of the True God, but would be now and then tampering with *Baal*'s Idolatrous Rites. They durst not exercise their Idolatry publickly, for fear of the King; but *they Worship'd the Host of Heaven on the house tops, and swore by the Lord and Malchom*; they mingled true and false Worship together.

Zeph. 1. 4.

v. 5.

And because there is often mention in Scripture of these High Places, and the pulling of them down is recorded as an

an High Act of Reformation, we will enquire what they were; and this will not be loss of time, because the *Heathen* had their High Places as well as the *Jews*. The High Places then *Heb.* בָּמוֹת, *Sept.* ὑψηλὰ, were Altars erected upon Hills, upon which they offered Sacrifices, the *Heathen* to their Idols, and the *Jews* to the True God. For after the Tabernacle and Ark were removed from *Shiloh*, which was in the dayes of *Eli*, when the Ark was taken, and his two Sons, *Hophni* and *Phinehas* were slain by the *Philistines*, 1 *Sam* 4. 3, 4, 11. The *Jews* used the High Places as most proper and convenient for their Worship; thus *Samuel* and the People sacrificed in the High Place, 1 *Sam.* 9. 12. 19. and so it continued 'till *David* brought the Ark to † *Jerusalem*, and then it became the People's Duty to Sacrifice where the Ark was. And hence we read that *Solomon*, when the * Tabernacle was at *Gibeon*, and the Ark at *Jerusalem*, sacrificing in the High Places, and especially at the great High Place in *Gibeon*, where thô the Lord appeared to him in a Dream by Night, yet hath this Note of Irregularity put upon him, *Solomon loved the Lord, walking in the Statutes of David his Father: only he sacrificed and burnt incense in the High Places. And the King went to Gibeon to sacrifice there; for that was the Great High Place*, 1 Kings 3. 3, 4. After the Temple was built, and the Ark placed in it, the People were to bring their Sacrifices thither, according to that in *Deut.* 12. 13, 14. *Take heed to thy self, that thou offer not thy burnt-offerings in every place that thou seest; but in the place which the Lord shall chuse in one of thy Tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.* It was the People's sin to Sacrifice any where else, but at *Jerusalem*; thô they Sacrificed to the True God: His positive Command made that to be Sin which was not sin before. When he had placed his Name at *Jerusalem*, and pitch'd his Tabernacle there, thither the People were bound to bring all their Offerings. But, alas! they soon forsook the Temple at *Jerusalem*, and return'd to their High Pla-

† 2 Chron. 1. 4.

* V. 3.

ces; where not content to Worſhip the True God, thô even that Worſhip perform'd there now was ſinful, becauſe uncommanded; they fell to Worſhipping of *Baal* or the Sun, and other Idols of the Nations, which Worſhip, notwithſtanding they pretended it was for the Honour of the True God, is every where condemned for abominable Idolatry.

Men may not intermeddle in the Worſhip of God to inſtitute or alter according to their Fancies. I know they endeavour to excuſe their Innovations, as *Aaron* did his Golden Calf, *who made proclamation, and ſaid, To morrow is a Feaſt to the Lord*, Exod. 32. 5. Not a Feaſt to the Calf; they think Religion too plain of it ſelf, and therefore they will ſet it out in a more pompous Garb of their own deviſing; which is very apt to take with Carnal Worſhippers: But is not acceptable with God, becauſe he approves of none, no not that which Men call *Divine Service*, becauſe but of Humane Contrivance, and neither in reſpect of Matter, Manner, or End ſuch as is preſcribed in the Word. *Jeroboam* had invented a notable Semblance of Divine Worſhip, and made it look as like that of God's own appointing at *Jeruſalem* as might be: But was God to be found in that Calfiſh Worſhip? Surely No. And as he was not to be met with there, ſo may we deſpair to find him in that Theatrical Worſhip, which he hath not Ordained, and wherewith the Ignorant World is cajol'd at this day.

There is a natural Inclination in Men to be mixing ſomething of their own with the holy Appointments of God; it is a Vice as old as the Fall, and therefore might plead Preſcription, were Antiquity in this matter a good Argument. Neither is there only a Natural Inclination, but ſome Perſons are poſſeſſed with ſuch a mighty Fondneſs for Additions, which Cuſtom or Intereſt hath decoy'd them into, that they cannot think God well-Worſhipt without the ſinful Pageantry of their Ceremonious Decency and Order; two Words of large Extent, which when Witty

and

and Designing Men have the Explication of, they will be sure to expound to such a Latitude, as shall serve their Ends upon every occasion.

'Tis not to be question'd, but that the Idolatrous Priests had a great deal to say for their Idols and High Places; they had the Examples of several Kings, the approbation of Princes and People, their Idols were only Symbols or Medium's through which their Worship pass'd to the Supream Being, and they could tell the People they used them meerly for Decency and Order, and their High Places for greater Splendour of Devotion; for they look'd upon both Idols and High Places not as having any Divinity or Holiness in themselves, but as things in their own Nature indifferent; and yet being enjoyn'd, as not to be omitted, because the Magistrate's Command changes the very Nature of things, and makes that which antecedent to his Sanction was indifferent, become immediately after to be Necessary, that is, Necessary because Commanded by the Magistrate. This also is the Modern Plea, which has been enforc'd with all the Wit and Power of Man, to defend his Innovations in the Worship of God. But all his Attempts will not do, for weak sinful Man is not able to stand out against the Omnipotent and most Holy God, who will maintain his Cause against all Opposers, and make his Truth to triumph over Errour, tho back'd with the utmost Skill and power of Men.

But to return to *Josiah*, that most eminent Reformer in his day; his Zeal for God manifested it self in sundry particulars:

First, He took care about the Temple at *Jerusalem*, that was much dilapidated through the Neglect of his Idolatrous Predecessors, and gave *Hilkiah* Orders to *repair the Breaches thereof*, 1. 2 King. 22. 4, 5.

Secondly, As soon as the Book of the Law was found, and read before him, and he heard the Wrath of God denounc'd against Idolatry, he was mightily concern'd thereat, *and rent his Cloaths*; he consider'd himself as obnoxious to the Threatning as his People, and therefore commanded 2. V. 11.

Priests

12. 13. Prieſts and Princes *to go and enquire of the Lord for him and his People, and for all Judah, about it.*

3. 2 Chron. 34. 29, 30. Thirdly, *He ſent and gathered together all the Elders of Judah and Jeruſalem, and the Prieſts and the Levites, and all the People great and ſmall, and went up into the Houſe of the Lord, and read the Book of the Covenant unto them:* that they might all be made ſenſible of the grievous ſin of Idolatry, and the Wrath of the Lord againſt it, and might be moved thereby to repent of it, and renounce it.

4. 2 Kings 23. 3. Fourthly, He and the People made a *Solemn Covenant* before the Lord, *to walk after the Lord, and to keep his Commandments and his Teſtimonies, and his Statutes, with all their heart, and all their Soul, to perform the words of the Covenant, that were written in the Book of the Law.* Herein, the King and his Subjects prov'd themſelves to be Religious indeed, for all True Religion is an entring into *Solemn League and Covenant with God*, to be true to him and his Appointments.

The terms, *League, Covenant, Aſſociation*, have a brand of Infamy put upon them by ſome men, whoſe Ears are grated at the ſound, and their Stomachs raiſed at the mention of them; they are as great pretenders to Knowledge as any men we diſcourſe with, and yet as blind and ignorant as the *Phariſees* their Forefathers: for as they boaſted of their being the *Seed of Abraham*, and *Diſciples of Moſes*, but *erred* not *knowing the Scriptures*: So our Modern Phariſees talk much of their being the *True Sons of the Church*, and *Lovers of the Common Prayer*, when they are, many of them, as ignorant as the *Phariſees* of old, in points of Real ſaving Knowledge, and underſtand no Covenanting with God, but that Popiſh, Childiſh, perfunctory and unwarrantable one, of Godfathers and Godmothers for them in their Infancy, which when they come to Age, they are uſually as careleſs altogether to perform, as their Subſtitutes did at firſt negligently and ſuperſtitiouſly engage. But thus it happens among all Ways of Religion (thô never ſo highly applauded by Traditionary Profeſſors) which are deſtitute of Divine Authority.

Joh. 8. 33. —— 9. 28.

Fifthly,

Fifthly, He and his People having taken the *Covenant*, *to walk after the Lord, and to keep his Commandments*, &c. there was no delay, no fear of precipitation, and waiting for a more convenient Season, which are too often suggested to Religious Princes by carnal Counsellors; but down went the *High places*, *Groves*, *Altars*, *Priests of Baal* immediately: And so universal was the Reformation, that not one publick Monument of Idolatry was spared throughout *Judah* and *Israel*. 5. 2 Chron. 34. & 2. Kings 23.

Sixthly, He restored the Passeover to its right Observation, commanding it to be kept exactly according to what was written *in the Book of the Covenant*, from which he turned not aside, by putting to, or taking from. Touching the celebration of this Feast, it is recorded, *Surely there was not holden such a Passeover, from the days of Samuel the Prophet, nor in all the days of the Kings of Israel, nor of the Kings of Judah.* 6. 2 Kings 23. 22. v. 22.

Seventhly, He took care that no Publick Idolatry should be practised in his days, whatsoever some of the Priests and People did privately; for 'tis said, *he made them serve the Lord their God. And all his days they departed not from following the Lord, the God of their Fathers.* 2 Chron. 34. 33.

Upon consideration now of the whole matter it might well be recorded of *Josiah*,

Like unto him was there no King before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the Law of Moses, neither after him arose there any like him.

In the words these three things are presented to our Meditations:

First, *Josiah*'s personal Eminency above all other Kings, *Like unto him was there no King before him*, &c. Which is to be taken as in the Instances above mentioned, and tho' it includes his publick and private Deportment, yet it seems mostly to relate to his extraordinary Zeal for God in a publick Reformation.

Secondly, The Subject matter of his matchless Glory, name-

namely, his own Converſion, and his Peoples Reformation; wherein his Love to God was very conſpicuous, whether we conſider its Integrity or Extent; for it was not only ſincere, but univerſal alſo; *he turned to the Lord with all his heart, and with all his ſoul, and with all his might.* He was not almoſt, but altogether a Convert; he had not a double Heart, one for God, and another for *Baal*, dividing himſelf between true and Idolatrous Worſhip; No, *he turned to the Lord with all his heart.*

Thirdly, The Rule he walked by in rooting out Idolatry, and reſtoring the pure Worſhip of God, not the High Prieſts Decretalls, or the Canons of the Clergy, or the Parliamentary Acts of the *Sanhedrin*; but the *Law of Moſes*; according to which he ſtrictly acted in all his Proceedings about the Reformation.

The Doctrinal Obſervations from hence are theſe:

1. Firſt, Thoſe Princes are only Eminent in the ſight of God, who are truly Religious, and *turn to the Lord with all their heart.*

2. Secondly, There is more required of ſuch Princes, than their own private Aſſent and Conſent to the true Religion; they muſt promote it in their Dominions, by all ſuch ways as are commanded or allow'd of in Scripture.

3. Thirdly, They cannot be capable of a greater Honour in this World, than to be the Inſtruments of a Godly Reformation among their Subjects.

4. Fourthly, The Word of God alone is the Rule, to which both they and their People muſt attend in all matters relating to Religion.

Firſt, Thoſe Princes are only Eminent in the ſight of God, who are truly Religious, and *turn to the Lord with all their heart.* For ſuch are Vines of his own planting, Kings ſet up by him to *Rule in the fear of God*, they are his Darlings and Favourites: Not that they can do any thing of themſelves, how Great and Potent ſoever they be, to merit, or any way procure the Divine Favour and Protection; their very Exaltation to their Thrones being an Act of pure Beneficence.

neficence. But they are eminent in his Estimation, upon the account of those Graces, which spring from the Righteousness of Christ, and do manifest themselves in an affectionate Zeal for God. As for those Princes who are profess'd Enemies of God and Religion, they may be said to be set up by God too, because *All Power is of God:* But then we must remember what God himself says of such, He *gives them* to a People *in his Anger*; and consider in what sence they are constituted by him, *ut flagella Dei*, as the Scourge to punish the Rebellions of a Nation. So that the *Powers that be* in the World, whether Good or Bad, are *ordained of God*; that is, Bad Princes are Gods Ordinance of Wrath and Permission, Good Princes of special Love, Choice and Approbation. The first are given in his Displeasure, the latter in his Good will to a People.

Rom. 13. 1.

Hos. 13. 11.

Rom. 13. 1. Τπὸ τῦ θεῦ τεταγμέναι εἰσί.

There is much Controversie among the Learned about the word Ἐξουσία, *Power*, and therefore must not pass without a little Examination. Some take it for the person invested with the Power of Government; others for the Office of the Prince, not his Person; some understand all manner of Power right or wrong, if it gets the Possession, and have the Administration of Affairs. Others understand Authority or Right to Govern, observing a Criticism between Δύναμις, and ἐξουσία, which some think will not bear the Test. And others comprehend both lawful Authority, and the Persons exercising it: But whether we take it for Legal Authority, or usurped, for the Person or the Office of the Prince, or for both; the thing is much the same, for Authority it self is certainly Gods Ordinance, and the persons exercising it, are placed so by his permissive or Effective Providence.

Ham. Annot. in loc. Chrysost. & Theophil. in loc. Sherlocks Case of Alleg. Baxters Anno. Clarks Anno.

Οὐ γάρ ἐστιν ἐξουσία εἰ μὴ ἀπὸ θεῦ.

How far the People are interested in placing or displacing of the Supream Magistrate, and whether he be not inferiour to the whole Community, thô superiour to the Individuals, are improper Enquiries, when the Government is settled in Excellent hands, and Liberty and Property secured. I shall only mind you of Gods special Designation

upon ſome Perſons, and the turning of the Peoples Hearts unto them, after a moſt wonderful manner, and his manifeſt Abdication of others, as utterly unfit to Govern, ſending a Blaſt upon all their Attempts, while the others Enterprizes are bleſt with an unaccountable Succeſs; and again, that the people have ſometimes a mighty ſtroke under Providence in the Diſpoſal of Crowns, and at other times they ſtand amazed to behold their Unconcernedneſs in the Revolutions of the World.

There is an Objection to one part of this Diſcourſe, that if *all Power be of God*, and *the Powers that be* are of his Ordination, how doth he then complain in *Hoſea*? *They* Hoſ. 8.4. *have ſet up Kings, but not of me; they have made Princes, and I knew it not.*

To which I anſwer, that *All Power is of God* notwithſtanding, and Government is his Ordinance, although the people ſet up Wicked Kings, and make Princes, ſuch as *he knows not*, that is, approves not. His permiſſive Providence tolerates, what his Effective Providence allows not. We muſt therefore diſtinguiſh between Soveraign Authority, and the manner of acquiring and adminiſtring of the ſame. Authority it ſelf, or Power to Govern, is from God; Joh. 19. 11. but yet the Throne may be aſcended by unlawful ſteps, or being lawfully mounted, it may be filled with Apoſtacy, Cruelty, and Violence; and ſo the Perſon ſitting thereon may be diſowned by God, as a Tyrant or Uſurper.

Or thus it may be anſwered, this place in *Hoſea* reſpects the *Iſraelites* revolt from *Rehoboam* to *Jeroboam*; and if 1 Kings 14.7,8. we weigh the thing well, the Tranſlation of the Kingdom was from God, and ſo *Jeroboam* was a King of Gods ſetting up, and the People did their Duty in transferring their Allegiance to him: But his falling away immediately after he was made King from the true Worſhip of God, 1 Kings 12.28, 30. to that of the *Golden Calves*, which he had ſet up in *Dan* 14. 9, 16. and *Bethel*, and cauſing the People to ſin therewith, was from the Devil, and ſo God renounces him.

But

But thô the Authority of Kings (generally ſpeaking) be of God, and the Bad too often make a greater Figure in the World than the Good; yet the Good are his choice, his excellent Ones, who with *Joſiah* are truly Religious, *and turn to the Lord with all their heart.*

But how may poor revolted Mortals be ſaid to turn to God, have they any Power to turn themſelves before they are turned?

I anſwer, No; they have not in their Natural, Unrenewed State any more Power to turn themſelves ſpiritually to God, than the *Ethiopian has to change his skin, or the Leopard his ſpots.* God muſt firſt turn to them before they can turn to him; yea, he muſt *turn them*, or they can never *be turned*, for no leſs Power than Omnipotence can convert a Soul. But when the Soul is effectually converted, then it will turn to, and claſp about God. The motions of converted Souls towards God, are like the turnings of the Needle touched with a Load-ſtone to the North; for being touched with the Magnet of his Love, they draw inceſſantly towards him. In ſuch Souls the Attraction of Free-Grace is ſo ſtrong, that nothing can poſſibly prevent it. The Saints are ſenſible of great ſlackneſs and backwardneſs in their Spiritual progreſs, of many ſtops and hinderances in their Chriſtian Race, but they are ſecured againſt total and final Apoſtacy, by Gods everlaſting Covenant of Free-Grace, ſealed and ratified in the Blood of Chriſt, by many ſweet and precious promiſes to keep them from falling away, by vertue of their Myſtical Union with Chriſt, and the Prayer and Interceſſion of Chriſt for them: They meet with many Aſſaults from Sin, Satan, and the World; but Sin cannot ſeparate them from the Love of God in Chriſt, becauſe that is pardoned in the Blood of Chriſt; Satan cannot vanquiſh them, becauſe Chriſt hath ſubdued him; and the World cannot overcome them, becauſe Chriſt hath overcome the World. But thô the Saints are ſecured from all danger of final and total Apoſtacy, yet this is no ground of careleſneſs and carnal Confidence to them; the way of their

Jer. 13. 23. —31. 18.

Salvation is of Gods own ordering and appointing, and it is this, *They are Elect according to the fore-knowledge of God the Father, through Sanctification of the Spirit unto Obedience, and sprinkling of the Blood of Jesus Christ.* Mark this passage, *Through Sanctification of the Spirit unto Obedience*; they are not Elected to Salvation without the Spirits Sanctification unto Obedience, but they are Elected to attain Salvation by Sanctification as the means to the End: and being sanctified by the Spirit of God, they are thereby enabled to perform Obedience to the Gospel. God did not Elect them that they should be careless, but that they should be carefull; for they are *chosen of him in Christ before the foundation of the World, that they should be holy, and without blame before him in love.* They are chosen to the Means, and the diligent use thereof, as well as to the End: For *they are Gods Workmanship, created in Christ Jesus unto good works, which God hath before ordained, that they should walk in them.* This denotes their Course, 'tis a *walking in good works*; they are Elected to live in the constant exercise of all Graces infused into them, and of all Duties required of them. They then most horridly abuse the precious Doctrine of the Saints Perseverance, who call it a Doctrine of Looseness and Libertinism, and pretend it takes away all Watchfulness and Diligence in Duty; whereas it requires all possible strictness and exactness from the Saints. And certainly no persons in the World can consider themselves under stronger tyes to Obedience, than they who believe that 'tis Gods method in their Salvation to bring them to it of Free Grace, through Sanctification of the Spirit unto Obedience, and Sprinkling of the Blood of Jesus Christ. For believing this to be Gods Way of Salvation, they will endeavour to be found in it; and knowing that *God hath chosen them to Salvation through Sanctification of the Spirit, and belief of the Truth*; they will pray that they may *stand fast, and have their hearts comforted and established in every good word and work.*

Pet. 1. 2.

Eph. 1. 4

Eph. 2. 10.

2 Thes. 2. 13, 15, 17.

Upon this Score it is, namely, Election in Christ, and Sanctification of the Spirit, that Princes become truly Religious,

ous, and so highly eminent in the sight of God; and by vertue thereof their Dominions are founded in Grace, and have a Spiritual superadded to their Political Right. I do not say, that the Godly or Gracious only have a Political Right to Govern, but that Gracious Princes have a double one; First, As Princes, and Secondly, much more (I am sure much better) as being gracious Princes. By how much the Unction of the Spirit excells that of the Body, by so much the Scepter polished with Grace outshines its Native lustre.

Impious Rulers are compared by *Solomon* to *roaring Lyons and ranging Bears*, the most savage Beasts of prey, to set forth their Violence, Cruelty and Oppression. Lyons and Bears, the Naturalists tell us, are naturally crueller than other Wild Creatures, but *when pinch'd with hunger, they exceed the cruelty of their Natures.* In those Creatures we have a lively portraicture of Arbitrary and Tyrannical Governours,, who as cruelly prey upon the *poor* oppressed *People*, as they do upon the Beasts of the Field. With a little variation of the Apostles words, we may say of them, They are a *terror to good works, and Revengers to execute wrath upon them that do well.* They are Perverters of publick peace and Order, and men have no Security, notwithstanding Law, of Life or Property under them: For they care not what ravage and spoil they make of their Counrrey, vainly fancying the people are made for them, not they made for the People; contrary to what *Seneca* writes to *Nero, That the Commonwealth is not theirs to use as they list, but they are the Commonwealth's.* Which makes me stand amazed when I read or hear what unsuitable Titles some *Parazites* give them, and how *Jeroboam's, Herods, Maximines, Dioclesians*, and *Julians*, Idolaters, Adulterers, bloody Persecutors, and infamous Apostates, are complemented with the glorious Appellations of the *Lords Anointed*, and *Ministers* of God, as the Heathen Priests flattered *Alexander*, and perswaded him to be *Jupiters Son*, thô King *Philip* was his Father.

Prov. 28. 15.

Sed cum fame premuntur seipsos crudelitate superant.

עם דל

Tenui populo Ac. Mont.

Rom. 13. 3.4.

Non Republicam suam esse sed se Republicæ. de Clem. l. 1. c. 19.

Sen. Epist. 59. Q. Curt. l. 8.

But as Wicked Rulers are like *roaring Lyons, and ranging Bears*;

Isai. 49. 23. *Bears*; ſo Religious Kings and Queens are compared to *Nurſing Fathers and Nurſing Mothers.* The Glory of God, and Welfare of their People ſway more with ſuch, than their own ſelf-Intereſt, or Perſonal Greatneſs. They always poſtpone their private Advantages to the publick Good, and make leſs reckoning of their own than their Subjects ſafety. And this is notorious, from thoſe many dangers they voluntarily expoſe themſelves to, which 'tis not imaginable they would ever do, if they had not more regard to the Honour of God and the Subjects Weal, than to their own Applauſe and Intereſts.

The *Greek* and *Roman* Hiſtories inform us of ſome that ſacrificed their Lives upon their Countries ſcore, as *Codrus*, *Decius*, and ſeveral others; but whence ſprang this adventurous Love? from natural Courage, Ambition, vain Glory, Affectation of a Statue, ſuperſtitious obſervation of Oracles, or the like. But truly Religious Princes act from Nobler Principles, and are moved by the mighty impulſe of him,

Isa. 40. 22, 23. *who ſits upon the Circle of the Earth, and the Inhabitants thereof are as Graſhoppers; that bringeth Wicked Princes to nothing, and maketh the Judges of the Earth as Vanity.*

Now who thoſe Princes be that are truly Religious, becauſe many pretenders are in the World, is not very eaſie for us to know. The Heart falls not within our Cognizance, for no man can ſufficiently underſtand his own, and how then ſhould he know another Mans? we leave that therefore to his Judgment, who is the Maker and Searcher of it.

The Text deſcribes them to us by an univerſal Conformity to the Law of God, *in turning to him with all their heart, with all their Soul, and with all their might:* which ſhews the nature of true Converſion, it muſt be Univerſal. A partial Change is an imperfect one; for half an Heart is ſuch an Offering as God will have no reſpect unto. He who made the whole, requires the whole; and therefore he who gives him not the whole, but reſerves a part for another,

ther, robs God of his Right, and by that reservation desperately cheats himself too.

Our exactest Scrutinies cannot penetrate any further into the Heart of Man, because it lyes quite out of our sight, than it discovers it self by Overt Acts. This we know, an Hypocrite may for a time appear to be a Saint, but his Vizor will off at one time or other; for *will he delight himself in the Almighty? will he always call upon God?* Job 27.10. But where there is true Grace in the Heart, there will not be a Personating, but a real Acting of Holiness in the Life: Can the Fountain be sweet, and yet send forth bitter streams? Can the Tree be good, and not the Fruit? So it is impossible for a Sanctified Heart not to shew it self in a Reformed Life. In whomsoever the principle of true Sanctification is rooted, it will spread and branch out it self, and extend to others. Holiness is not only of a Diffusive, but also of an Assimilating Nature, and would have all like it self. When men are throughly converted, they will endeavour the Conversion of others. Having effectually tasted of the immerited Love of God, they will be telling what he hath done for their Souls; and having their Hearts perfumed with the fragrancy of Free-Grace, they will always retain the Scent, and be ever admiring and commending it to others.

We may then say, that truly Religious Princes will not put their Candle under a Bushel, but set it in a Candlestick, that it may give light to their Subjects; nor hide their precious Oyntment, but break the Box of Spikenard, that the Odour may perfume the People: For they are under an Obligation to countenance and encourage the Gospel, and to endeavour the Reformation of those under them. For,

Secondly, There is more required of such Princes, than their own private Assent and Consent to the true Religion; they must promate it in their Dominions, by all such ways as are allowed or commanded of in Scripture. It is the Duty of every Christian to do what he can for God, and the Kingdom of his *Obj.* 2.

his Son, in his private Capacity; and then much more the Prince's, who is exalted to an higher ſtation, and placed in an Orb, wherein he may ſhine as the Sun before his people. It is no part of my preſent work to ſpeak of the power of Princes in matters Civil and Political, the Laws and Conſtitutions of the Government muſt be the Rule there: * 'We 'muſt have recourſe to the wholſome Laws and Cuſtoms 'of our Countrey, for our direction in Civil Proceedings. Neither our Saviour, nor his Apoſtles intermeddled with 'Civil Government, but left that as they found it. *Chriſts* 'Kingdom was not of this World, and therefore he and his 'Apoſtles medled no farther with the Kingdoms of the 'World, than to teach all their Duties in their reſpective 'Stations, the Magiſtrates to Rule, and the people to Obey in 'the fear of God. The Standard of our Civil Government 'is the Law of the Land; it is ſuperiour to all Orders and 'Ranks of Men, and looks with an equal aſpect upon the 'Prince and People". The Author of *Jovian* ſays, that the *King is a Soveraign doubly limited, by the Laws of God, and the Civil Laws of his Kingdom.* And (out of *Bracton*) adds, *Et ſub Lege, quia Lex facit Regem:* He is under the Law, becauſe the Law makes the King. And Dr. *Hammond* upon the words, [*He beareth not the Sword in vain, he is God's Miniſter, an Avenger for wrath to him that doth ill*] ſays, By this *is intimated, that the Sword is, as far as reſpects this Life, put into the hands of the lawful Magiſtrate, with Commiſſion to uſe it, as the Conſtitution of the Kingdom ſhall beſt direct.*

*Defence of the Preſent Government.

p. 212.

ibid.

Pract. Iatech. l. 2. p. 160.

I ſhall therefore limit my Diſcourſe to things pertaining to Religion, and enquire briefly how far the Civil Magiſtrate is intereſted therein; and this I ſhall do with humble reverence to Almighty God, and a due reſpect to thoſe whom he hath ſet over us in the Government of this Realm, by laying down a few Theſes or Poſitions.

1. The Lord Jeſus Chriſt is the Supream Head, Governour, and Legiſlator of his Church, and he hath not delegated

Eph. 5. 23. Col. 2. 10.

gated this his Headſhip, Government, and Legiſlature, to any Perſon, or Perſons upon Earth. He hath left no Humane Vicar or Deputy to preſide over it; for neither Pope, nor general Councils, nor National Synods, nor the Civil Magiſtrate ſingly, or with the Body Repreſentative in Parliament, have any Soveraign Authority in Church Affairs. In things purely Divine they cannot make one Law to bind the Conſcience to Obedience. They have nothing to do to make Articles of Faith, to compoſe Forms of Prayer and Worſhip, and impoſe them upon the people under Penalties, to make Eccleſiaſtical Canons and Rubricks, and to decree Rites and Ceremonies. Chriſt hath ſtrictly tyed his Church to the obſervation of the Rules laid down by him in his Word: *Ye are my Friends if ye do whatſoever I command you*, John 15. 14. I your ſole Lord, Head, and Maſter, to whom *all Power in Heaven and Earth is given*, Mat. 28. 18. And therefore the Churches of Chriſt own none other Head but him; nay, they dare not own any other, becauſe *God hath put all things under his feet, and given him to be the Head over all things to the Church*, Eph. 1. 22. To admit of any other Head, whether Polilical or Miniſterial, were to deny his Headſhip. The Saints are the beſt friends to *Cæſar*, they are, as *Eliſha* ſaid of *Elijah*, *The Chariot of Iſrrel, and the Horſmen thereof*, 2 Kings 2. 12. But they are forbidden to give to *Cæſar* the things that are *Gods*. With reſpect to things Civil, they will, yea, they muſt own the Supream Magiſtrate; but with reſpect to Divine Worſhip, they muſt own no Maſter or Superior but Chriſt.*

Mat. 28. 18, 19, 20. Joh. 15. 14. Jam. 4. 12. Iſai. 9. 6, 7.

The Argument that the Sticklers for Magiſtratical Authority in Religion draw from the *Jewiſh* Kings, is of no force under the Diſpenſation of the Goſpel, could they prove what they are never able to do, that they were * Heads of the Church: becauſe, as the Learned *Anſwerer* of Mr. *Tomb*'s *Theodulia* ſaith, *Betwixt the Oeconomy of the Law and Goſpel, there is a vaſt diſproportion; many things were of old lawful, which now to practiſe were no leſs than a denyal of Chriſt come in the fleſh.* And a little after, the ſame Worthy

*Godwas is alone Head, the Government being a Theocracy. *Jerubbaal*, p. 312.

Author ſays, *That neither the Rulers of the Jews, or any other Nations had* de Jure *any ſuch Dominion or Power over their Subjects, as to make Laws, introduce Conſtitutions of their own framing, in Matters relating to Worſhip, and compell them by force and Violence to be ſubject thereunto.*

As little ſucceſs they have had, who urge the Power aſſumed by the firſt Chriſtian *Emperours*; for if they took upon them the Headſhip of the Church, they invaded Chriſts Prerogative; and it is not what they did, but what they had Warrant from the Word to do, that is Precedential to us.

Thoſe *Jewiſh* Kings, *David*, *Hezekiah*, and *Joſiah*, had Divine Warrant for what they did; and *Solomon* in depoſing *Abiathar* from the Prieſthood, acted not as Head of the Church, but as King of *Iſrael*: for as the *Author* before mention'd truly diſtinguiſheth, *Solomon depoſed Abiathar not as High Pontifee, or Head of the Church, for Male adminiſtration in Church Affairs, but as King of Iſrael, for treaſon againſt the Commonwealth, in the buſineſs of Adonijah.*

Jerubbaal p. 314

But though Chriſt hath conſtituted no Heads, Vicars, or Deputies over his Churches, yet he hath not left them without a Power to act by in Church Society: For, when people by the inward working of the Spirit, through the outward Miniſtry of the Word, are effectually wrought upon, and have voluntarily joyn'd themſelves into Church Fellowſhip, for the mutual participation of all the Ordinances of Chriſt, they have then a power to Elect ſuch Perſons as they ſhall judge fitted with Spiritual Gifts and Qualifications for the Miniſtry and Exerciſe of the ſame Power, and therein they are to proceed by a cloſe adherence to the Rule of the Goſpel.

To prevent all Miſtakes touching the Power and Authority which Chriſt hath given to his Church, I do not aſſert any 'Soveraign, Legiſlative or Lordly Power, but 'ſuch as is Declarative or Miniſterial, only with reſpect to 'Chriſts Authority, and the Churches Liberty, and in it's 'nature

...wn's true... ...ture of a Go... ...el Ch. c. 8. ...163.

'nature is purely Spiritual; for whether we consider the 'Object, the Souls and Consciences of Men; or the End, 'the Glory of God, in directing of them to live unto God, 'and to come to the fruition of him; or the Rule, the Word and 'Command of Christ himself alone; or the Acts and Exercise of it, in Binding and Loosing, in Remitting and Retaining Sin, in opening and shutting the Kingdom of Heaven; 'it is in every part meerly and only spiritual: From whence 'the Conclusion is plain, that all such Acts and Exercise 'of Rule or Government, from any Interest in Church Affairs, which are Carnal, Political, Despotical, of External Operation, or not entirely Spiritual, are utterly to be 'excluded, as wholly Heterogeneous to Christs Headship 'and Government.

2. The Churches of Christ are not National or Political Bodies, as States and Commonwealths, but they are Congregational and Spiritual Societies, and have Laws and Offices distinct from those of the Commonwealth.

See *Assembly* in their *Jus Divinum*, *Rutherford* in his Divine Right of Ch. Government.

(1.) They have Laws formally different from those of the Commonwealth, *viz.* The Precepts of Christ himself alone: As,

1. About Church Officers, they must have a Divine Call and Mission, *Mark* 16. 15. and *John* 20. 21.
2. About Church Duties, as Prayer, Preaching, *&c.* which must all be performed according to the Word.
3. About Church gathering and Discipline; Members are to be admitted, and Offendors dealt with as the Rule, the Command of Christ directs.

(2.) The Churches of Christ have Officers distinct from those of the Civil Magistrate, they are of his sending and appointment, *Eph.* 4. 8. 11. and 1 *Cor.* 12. 28; they are elected and ordained by the Church, *Acts* 6. 3, 4, and 14, 23. 1 *Tim.* 4. 14. and *Acts* 13. 1, 2, 3, 4; they act in Christ's

Name, and by his Authority, 1 *Cor.* 4. 1. 2 *Cor.* 5. 20. *Gal.* 1. 1. and *Mat.* 28. 19, 20.

† *Non enim Respublica est in Ecclesia; sed Ecclesia Republicâ.* Lib. 3.

It is the saying of *Optatus Milevitanus* an *African* Bishop, † That *the Commonwealth is not in the Church, but the Church is in the Commonwealth.* And 'tis a great Truth, for were it otherwise, the two Societies would be confounded, which are essentially distinct from each other. If the Commonwealth should be in the Church, then there could be no Church but there must also be a Commonwealth, and wheresoever there is a Commonwealth, there would be a Church. But this is so absurd, I will not spend time in the confutation of it. We learn from the Word, that the Churches of Christ are gathered out of the Kingdoms and Commonwealths of the World, by the preaching of the Gospel, and united into Bodies by other Bonds and Confederations than Civil Societies are; the Members of the one may be Members of the other Society, but the Laws, Officers and manner of Administration are perfectly distinct.

3. The Civil Magistrate has no Legislative or Coercive power in things of meer Religion. 'Tis his duty to protect the Churches of Christ in the free Exercise of Religious Worship, to punish Vice and Prophaneness, and to minister Justice to Evil doers. But he has no power to *institute, alter, change* or *abolish* any thing in the Worship of God, or to punish the man for his Conscience.

4. The Civil Magistrate is to Rule his Subjects in the fear of God, and to be a Nursing Father to the Churches of Christ. He ought to be a person as *David* was, *a man after Gods own Heart*; a Man Exemplary for Holiness, Righteousness, and all other Vertues, and to promote, as much as in him lyes, by Precept, Recommendation, and Example, true Piety and Religion in their Dominions.

Obs. 3. Thirdly, Religious Princes cannot be capable of a greater Honour in this World, than to be the Instruments of a Godly Refor-

Reformation among their Subjects. Some Princes have been bloody Murtherers of their Countrey, and cruel Perſecutors of their people, and have made Laws for the Juſtification of their Barbarities: Thus *Valerian* enacted againſt the poor Chriſtians, That *unleſs they ſacrificed to the Heathen Gods, they ſhould be expoſed to divers kinds of Puniſhments*; and *Diocleſians* Edict againſt them was, *That no Man ſhould ſell, or ſecretly give them any thing, except they would firſt burn Incenſe to the Gods.* Theſe and all like them ſhall ſtink for ever in the infamy of their Names, whiles the memories of good Princes ſhall be always precious. The remembrance of the one ſhall rot, and the other ſhall be ever freſh and flouriſhing. The remembrance of *Joſiah* is like the perfume that is made by the Art of the Apothecary; it is as ſweet as Honey in all Mouths, and as Muſick at a Banquet of Wine: He behaved himſelf uprightly in the Reformation of the People, and took away all the abominations of Iniquity: He directed his Heart unto the Lord, and in the time of the Ungodly he eſtabliſh'd Religion. *Jeroboam*, *Omri*, *Ahab*, and other wicked and irreligious Kings, have left a Brand of Ignominy upon their Names, that time will never wear out. The decree of *Nebuchadnezzar*, for ſpeaking honourably of the God of *Shadrach*, *Meſhech* and *Abednego*; of *Darius*, for worſhipping the God of *Daniel*; and of *Cyrus*, for building the Temple at *Jeruſalem*, more beautified their Diadem's, than all their Victories and Empire over Nations.

Vide Aug. tom. 4.

Beda in hymno Jul. Mart.

Dan. 3. 29.
Dan. 6. 26.
Ezra 1. 1, 2.

Conſtantine the firſt Emperour that embraced the Chriſtian Faith, was ſurnamed *the Great*, more for his Piety than his Greatneſs. 'Tis the protecting, favouring, and encouraging of Religion, that brings in the largeſt Revenues of Glory to Princes. Such ſhall have the Divine Protection to watch over them, for *the eye of the Lord is over them that fear him, and put their hope in his mercy*, Pſal. 33. 18. They ſhall conſtantly be remembred in the prayers of the Lords People, and have a Name more honourable and laſting, than one cut in Beams of Cedar, or Pillars of Braſs.

Fourth-

Obſ. 2. Fourthly, The Word of God alone is the Rule to which both Princes and People muſt attend in all matters relating to Religion. Whoever ſhall go about to redreſs the Corruptions of the *Engliſh* Church, will undertake an excellent Work undoubtedly, acceptable to God, and deſired by all good Men; and my earneſt prayers ſhall be, that he may never fail of ſucceſs in ſo brave and Chriſtian an Enterprize. The meaſures that ſome Princes have obſerved, have been taken from wrong Standards, carnal Ends, and worldly Counſels; and they themſelves have been rather governed by Schemes and platforms of deſigning Men, than the unerring Oracles of the Living God, which doubtleſs has been one main *Remora* to a thorough Reformation. It was this which ſtifled the *Engliſh* Reformation in the Birth, and if not removed, will render all attempts of this kind abortive. For whiles men adviſe a Reformation ſuitable to ſuch Models as they themſelves contrive, and refuſe to hearken to the Lord Chriſt commanding and directing in his Word? what ought to be done, how can it be expected that ever a good End ſhould be attained, when the only adequate means are omitted? When the Affairs of Religion are as carnally debated as Temporal matters, and the Church is no otherwiſe conſidered than as a part of the State; nay, when things are ſo jumbled, that there is no diſcerning Church from State, but perſons are made Members of the former, as ſoon as they are born Subjects of the latter, and ſo come to know hardly any other Regeneration, than what they are told they received by *Infant-Sprinkling*: in a word, when nothing will content ſome Men but a Draught of Reformation forg'd in the Shop of their own Brains, or when they are ſo ſtubborn that they will not ſubmit to the Inclination of an Excellent Prince, or ſo blind, that they cannot ſee the neceſſity of an Amendment; we may as ſoon hope to ſee *Turk* and *Pope* turn *Proteſtants*, as ſome *Vizarded Proteſtants* ſet forward a Reformation: For Reformation-work is contrary to the ſenſual Luſts

Luſts and Intereſts of worldly men, and therefore will meet with conſtant oppoſition from them; yet notwithſtanding all their endeavours to obſtruct it, nothing ſhall be able to ſtand before him whom God hath appointed to the Work. All difficulties ſhall be removed, and hinderances immediately vaniſh in that day, that the Lord ſhall ſay unto his *Zerubbabel*, *Not by might, nor by power, but by my Spirit, ſaith the Lord of Hoſts: Who art thou, O great Mountain? before Zerubbabel thou ſhalt become a plain, and he ſhall bring forth the Head-ſtone thereof, with ſhoutings, crying Grace, Grace, unto it.* Zech. 4. 6, 7.

Wherefore, *Be ſtrong O Zerubbabel, and be ſtrong all ye people, who have underſtanding of the times to know what Iſrael ought to do, for I am with you ſaith the Lord of Hoſts.* Hag. 2. 4. 1 Chron. 12. 32. Hag. ibid.

As for thoſe Dignitaries of the *Engliſh* Church, who pretend a willingneſs to reform Errors and Abuſes, by Humane Canons and Conſtitutions; I humbly deſire them to conſider whether mens Traditions are a good Rule to reform by, becauſe they are erroneous; and whether the Word of God is not a ſufficient Rule of it ſelf, without their ſinful Additions? Let the Sacred *Book* therefore be opened, and if upon examination the Building be *Babel*, let it be pull'd down, and not one ſtone left upon another, how goodly ſoever the Structure hath been in the Eyes of the long dazled and deluded Spectators.

Conſult no longer with the baſe Inclinations, and corrupt reaſonings of Fleſh and Blood; but away to the *Law* and *Teſtimony*; Covenant with the Lord, as *Joſiah* and his People did, *to keep his Commandments and his Teſtimonies with all your heart, and with all your ſoul*, 2 Chron. 34. 31.

And whereas there are ſome others that would perſwade the People, that no Reformation is needful, I would entreat them ſeriouſly to anſwer me theſe following Queſtions:

1. Was a Reformation neceſſary in *Joſiah*'s time, and did he well in reſtoring the true Worſhip of God? Is the Caſe of *England* much different from that of *Judah*'s? Nay, is not

not our Apoſtacy as palpable as hers? and then are not we in as much need of a Reformation?

2. Are the *Cathedral* and *Parochial* Churches (as they are vulgarly called) of *England*, called and conſtituted according to the Rule and Order of the Goſpel, or are they not? if they are not, then they cannot but ſtand in need of Reformation: If they are, then theſe two things (among others) muſt be made out:

1. That they have the right *Matter*, and
2. The right *Form* of a Goſpel-Church.

1. If they have the right Matter of a Goſpel Church, then the Perſons or Members thereof are Viſible Saints: For by Matter, we underſtand the Perſons whereof a Church conſiſts, with their Qualifications. Now that we may know whether the Members conſtituting the *Cathedral* and *Parochial Churches* of *England*, are Perſons fitly qualified, and ſo right Matter of a Goſpel Church, we will ſee what the *Scripture* ſays in that point, for that muſt be our Rule herein: And upon ſearch we ſhall find the right Matter of a Goſpel-Church to be Viſible Saints; they are called *New Creatures, Holy Brethren, Partakers of the Heavenly Calling, Living ſtones, a choſen Generation, a Royal Prieſthood, an holy Nation, a peculiar people, choſen out of the World, Chriſts purchaſed Poſſeſſion, the Sons and Daughters of the Lord God Almighty.* Now if we can find ſuch a choice, ſelect, ſanctified, and ſeparate People from the World, that is, from the ſinful Doctrines, Courſes, Cuſtoms, and Society of the World, in the *Cathedral* and *Parochial* Aſſemblies, then they have the right Matter of a Goſpel-Church; if not, but their Members are as mix't as the Head, and the major number openly to be profane, carnal, ſcandalous Livers, ſuch as Swearers, Adulterers, Drunkards, Lyars, Backbiters, Perſecutors, Revilers, or at beſt meer Formaliſts; have we any ground to call theſe Viſible Saints. and to reckon them

2 Cor. 5. 17. Heb. 3. 1, 1. 1 Pet. 2. 5,9. Joh. 15,18,19. Eph. 1. 14. 2 Cor. 6. 18.

them fit Materials for the Spiritual Building of a Gospel Church?

2. As right *Matter*, Visible Saints are one Constituent part of a Gospel Church, so right *Form* is the next thing required to its Essence or Being. By Form, I mean, the manner how any Persons come to be a Church, and that is, by a free Consent and Agreement to unite in Fellowship, for the performing of all the Duties, and observation of all the Appointments of Christ, and for the exercise of that Power wherewith he hath entrusted them, according to the Rule of his Word. This is the Formal Cause or Constitutive Form of a particular Church, namely, their † *Actual, express, voluntary Consent* to Walk together for the Ends, and according to the Rule aforementioned.

† *Owen's* True Nature of a Gosp. Church, *p.* 21.

But you will ask me perhaps: What? is there nothing pre-required unto this Conjunction of Visible Saints in a particular Church? Is no more to be done, than for Believers immediately to enter into Church Fellowship?

I answer, They are first to be Baptized, before they are admitted to Church Society. In which point the Scripture is so clear, that there is no place for Hesitation about it. The Church at *Jerusalem* was the first Gospel Church, this was *not to depart from thence, but wait for the promise of the Father*, Acts 1. 4. *The number of the Names was about an hundred and twenty.* v. 15. *These when the day of Pentecost was fully come, were all with one accord in one place*, Acts 2. 1. *and were all filled with the Holy Ghost*, v. 4. By the help whereof *Peter* proved so convincingly to the Murtherers of Christ, that *God hath made the same Jesus whom they*, the *Jews*, *had crucified, both Lord and Christ*, v. 36. that *they were pricked in their heart, and said unto Peter, and to the rest of the Apostles, Men and Brethren, what shall we do?* verse 37. *Peter* presently directs them in this their great extremity: *Repent*, saith he, *and be baptized*

every one of you in the Name of Jesus Christ, for the Remission of Sins, and ye shall receive the gift of the Holy Ghost, ver. 38. Upon testification of their Faith and Repentance, *they were Baptized about three thousand Souls*, and *added* to the Church, *v.* 41. Here is a plain Account of the Apostles manner of receiving persons into Church Fellowship, *They that gladly received the Word*, were *Baptized*, and then *Added*.

If now upon Examination it prove, that such as are Visible Saints, and *Baptized into Jesus Christ*, Rom. 6. 3. do make up the *Cathedral* and *Parochial* Societies of *England*, then they are rightly constituted in respect of *Matter*; and if Mighty Grace having bowed them to the feet of Jesus, they have freely consented to give up themselves to the Lord, and to one another, to walk together in Church Fellowship, in obedience to all Christs Institutions, then are they also rightly constituted in respect of *Form*: But if one or both of these are wanting, as there is cause enough to believe so: Let them cry, *The Temple of the Lord, the Temple of the Lord are these*; and Preach and Print Apologies and Vindications in Defence of the *Excellent Constitution*, as they call it, of the Church of *England*, on purpose to obstruct the searches of the Inquisitive, and to retain the Ignorant in their Ignorance; this will not justifie them before God at the Great Day, thô now their false Pleas pass undiscovered by the unthinking Croud of poor deluded Wretches.

I heartily wish, that the Guides and Teachers who act by publick Authority, would not be led more by Interest than by Truth; that they would lay down their Prejudices which they imbibed in their Education, and received by Tradition from their Fathers, and would beg of God to direct them to enquire into Gospel Verities: I am perswaded the Lord would either teach them to discern their Mistakes, or to exercise more Moderation, and

and Charity towards those whose Judgments are convinc'd of former Errors.

I conclude all with a little variation of the Apostles words in another case, † *Let not him* who is in an Error, *judge him* who is convinc'd, *for God hath received him. Who art thou that* censurest and condemnest another? to Christ he standeth in the Truth; *yea, he shall be holden up, for God is able to make him stand.* † Rom. 14. 3, 4.

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